This was produced for ENGL 477/877, Advanced Topics in Digital Humanities, at UNL. It is the final of three explorations of the *One More Voice* project in order to continue planning the contours of and refining the dataset for the class’s final project.

OMV Exploration 3: Final Data Set and Bibliography

**Reduced Set of Works:**

1. Edward Wilmot Blyden. *Christianity, Islam and the Negro Race*. London: W.B. Whittingham & Co., 1888.
   1. The work considers the history of colonization, its issues, and in particular discusses the roles of Islam and Christianity in African development. Proposes a Pan-Africanist vision, but a distinctly Imperialist one, supporting African colonization efforts.
   2. **Themes:** Christianity. Colonialism. Resistance.
2. Mary Prince. [*The History of Mary Prince, a West Indian Slave; The Narrative of Asa-Asa, a Captured African*](https://docsouth.unc.edu/neh/prince/prince.html)*.* London; Edinburgh: F. Westley and A.H. Davis; Waugh & Innes, 1831.
   1. The life story of a former enslaved person from the West Indies, Mary Prince. She recounts what life and enslavement was like from her perspective. There are notes from the editor at the end.
   2. **Themes:** Christianity. Control. Resistance.
3. Anonymous, [L. Nicholson], and Nathaniel Henry Boston. “Henry Boston, African Native Pastor: ‘A Brief Sketch of the Life and Death of the Late Rev. Henry Boston, First Native Minister of the Bullom Mission. By His Son.’” 1874. Edited by Kenneth C. Crowell and Cassie Fletcher. In “BIPOC Voices,” *One More Voice*, solidarity edition; Collaborative Organization for Virtual Education (COVE), 2022. <https://onemorevoice.org/html/bipoc-voices/digital-editions-amd/liv_026037_HTML.html>.
   1. A brief summary of the life story of a Native pastor from Sierra Leon, Henry Boston, as told by his son. Describes his early life, education, and service as a Christian clergyman in Africa.
   2. **Themes:** Colonialism. Accommodation.
4. Semane Setlhoko Khama. “Letter to A.M. Chirgwin” (5 December 1934). Heather F. Ball, Adrian S. Wisnicki, eds. *One More Voice*, site launch edition, 2020. <https://onemorevoice.org/html/transcriptions/liv_020024_TEI.html>.
   1. A short letter to a member of the clergy from Seman Khama. Extolls the benefits of religious education for Native women.
   2. **Themes:** Colonization. Accommodation.
5. Sechele I, Samuel Edwards, William Thompson, Anonymous, and William F. Webb. “Statement and Attestations; ‘Statement of Sechele, Paramount Chief of the Bakwaina’; ‘The Attack on Sechele’.” May 7, 1853; May 11, 1853; April 21, 1853; April 30, 1853; December 1, 1852. In Justin D. Livingstone, Mary Borgo Ton, and Adrian S. Wisnicki, eds., One More Voice, site launch edition, 2020. <https://onemorevoice.org/html/transcriptions/liv_020021_TEI.html>.
   1. A series of letters, translated by British intermediaries, sent by the Native leader Sechele to the British authorities. Invokes friendly relations and religious similarities to try and get British assistance against boer incursions into Native land and resources.
   2. **Themes:** Colonization. Accommodation. Resistance.
6. Anonymous and Tiyo Soga. “‘Jubilee of the Venerable Patriarch Brownlee’.” January 17, 1867; February 14, 1867. In Joanne Ruth Davis, Anne Martin, and Adrian S. Wisnicki, eds., One More Voice, site launch edition, 2020. <https://onemorevoice.org/html/transcriptions/liv_020022_TEI.html>.
   1. A sermon/speech given by Rev. Tiyo Soga during the celebration of Rev. john Brownlee’s 50th year of mission work in South Africa. Describes all the myriad benefits the people now supposedly see under colonial rule with a newly Christian culture.
   2. **Themes:** Control. Accommodation.
7. Anonymous, and Matiu Taupaki. “Gleanings from Recent Letters. Letter from a Maori Clergyman.” 1874.Edited by Kenneth C. Crowell and Cassie Fletcher. In “BIPOC Voices,” *One More Voice*, solidarity edition; Collaborative Organization for Virtual Education (COVE), 2022. <https://onemorevoice.org/html/bipoc-voices/digital-editions-amd/liv_026034_HTML.html>.
   1. A letter to higher ups in the church from the Maori clergyman, Matiu Taupaki. Describes all the developments both in terms of physical objects, but also control and Christianization of the local populace.
   2. **Themes:** Control. Accomodation.
8. Anonymous, and Jagadishwar Bhattachargya. “Trials of Converts in India.” 1853. Edited by Kenneth C. Crowell, Cassie Fletcher, and Jocelyn Spoor. In “BIPOC Voices,” *One More Voice*, solidarity edition; Collaborative Organization for Virtual Education (COVE), 2022. <https://onemorevoice.org/html/bipoc-voices/digital-editions-amd/liv_026024_HTML.html>.
   1. A document summarizing events contained in the letters of other clergymen. Talks of social discord caused by missionary movements and the conversations of some families but not others.
   2. **Themes:** Control. Resistance.

**Themes:**

1. **Control:** Christianity was often used as a mean of exerting control, adding regimentation to days, forcing observance of certain rituals, etc.
   1. Found in documents: Mary Prince, Tiyo Soga, Matiu Taupaki, and Jagadishwar Bhattachargya.
2. **Resistance:** How Christian rhetoric and ideas could be used to challenge colonial systems and provide comfort to colonized people.
   1. Found in documents: Edward Wilmot Blyden, Mary Prince, Sechele I, and Jagadishwar Bhattachargya.
3. **Accommodation:** Christianity/colonization could be accepted in one of two ways most often. First, it could be internalized, becoming part of the colonized person’s identity and ways of thinking. Second, it could also be used as a way of advancing oneself within rather than against colonial systems, sometimes winning some degree of accommodation from the Europeans in exchange for accommodations on the part of the colonized.
   1. Found in documents: Nathaniel Henry Boston, Semane Setlhoko Khama, Sechele I, and Tiyo Soga.

**Critical Works:**

1. Control
   1. Maldonado-Torres, Nelson. “RACE, RELIGION, AND ETHICS IN THE MODERN/COLONIAL WORLD.” *The Journal of Religious Ethics* 42, no. 4 (2014): 691–711. <http://www.jstor.org/stable/24586119>.
      1. Argues that modern conceptions of religion and of race are inherently tied together, in large part thanks to process of colonization. Will be useful for thinking about how religion is understand, especially in relation to racialized, colonized peoples.
   2. Cannon, Katie Geneva. “Christian Imperialism and the Transatlantic Slave Trade.” *Journal of Feminist Studies in Religion* 24, no. 1 (2008): 127–34. <http://www.jstor.org/stable/20487919>.
      1. Argues that Christian ideals, particularly the imminence of Parousia, has always been a foundational component of the colonial project and a rhetorical justification of all acts that stem from it. Useful for understanding the convergence of Christian thought with colonialism from the European perspective.
   3. Martínez, Enrique Okenve. “They Were There to Rule: Culture, Race, and Domination in Spanish Equatorial Guinea, 1898–1963.” *Afro-Hispanic Review* 35, no. 1 (2016): 36–59. <http://www.jstor.org/stable/26335048>.
      1. Argues colonization as about race and dominance, religion usually be used as just a justification to distract from this truth. Potentially useful for understanding how religion is deployed rhetorically to pursue imperial dominance.
2. Resistance
   1. Paustian, Megan Cole. “‘A Real Heaven on Their Own Earth’: Religious Missions, African Writers, and the Anticolonial Imagination.” *Research in African Literatures* 45, no. 2 (2014): 1–25. <https://doi.org/10.2979/reseafrilite.45.2.1>.
      1. Argues that missions/Christianity have become important sites for the imagination of the future and anticolonial thought, even if originally central to the colonial project. Can be used to understand how Christian thought and narratives can be turned around and used in emancipatory ways.
   2. Masondo, Sibusiso. “Ironies of Christian Presence in Southern Africa.” *Journal for the Study of Religion* 31, no. 2 (2018): 209–31. <https://www.jstor.org/stable/26778582>.
      1. Argues that missions were very intentionally set up as vanguards of colonization, but after conversion religion became an important ideological foundation to resist exclusion and build African nationalisms. Useful for how Christianity is used among other intellectual traditions to create resistance and anticolonial ideologies.
   3. Neitch, Kenna. “Indigenous Persistence: Challenging the Rhetoric of Anti-Colonial Resistance.” *Feminist Studies* 45, no. 2–3 (2019): 426–54. <https://doi.org/10.15767/feministstudies.45.2-3.0426>.
      1. Argues that there must be a better way to think about how resistance works, and we can’t fall back on a simple dichotomy of resistance and accommodation/acceptance, because it is more complicated on the ground. Provides a useful model to think about resistance, accommodation, and her own alternate use of the term of ‘persistence,’ especially in light of my chosen sub-themes.
3. Accommodation
   1. Nkomazana, Fidelis, and Senzokuhle Doreen Setume. “Missionary Colonial Mentality and the Expansion of Christianity in Bechuanaland Protectorate, 1800 to 1900.” *Journal for the Study of Religion* 29, no. 2 (2016): 29–55. <http://www.jstor.org/stable/24902913>.
      1. Argues that within Batswana, pre-existing religious traditions made the spread of Christianity easier, but it also allowed the Batswana to reject certain principles of Western supremacy. Useful for understanding the effects of missionary work, how certain ideas can get internalized, but also rejected using thso esame tools.
   2. Michael A. Gomez. “Africans, Religion, and African Religion through the Nineteenth Century.” *Journal of Africana Religions* 1, no. 1 (2013): 78–90. <https://doi.org/10.5325/jafrireli.1.1.0078>.
      1. Presents a general argument about the richness of African religions write large and changes over time. Important for this project though, Native missionaries were often crucial to larger conversions, , and that it could be used as a way to advance one’s own interests within colonial society
   3. Blyden, Nemata Amelia. “‘Back to Africa:’ The Migration of New World Blacks to Sierra Leone and Liberia.” *OAH Magazine of History* 18, no. 3 (2004): 23–25. <http://www.jstor.org/stable/25163679>.
      1. Argues the colonization or Liberia and Sierra Leone was intended idealistically, but matched much of the modus operandi of European colonization. Can be useful to show extent of the internal colonization of ideas, like Christianity and its mission, to enact and further European colonial aims.